temporal phenomenon of the eternal Existence, the Reality: but it is not itself that Reality and, when we pass beyond the phenomenon to the Real, it still exists but is no longer valid to our consciousness; it is therefore unreal. Shankara takes up this contradiction, this opposition which is normal to our mental consciousness when it becomes aware of both sides of existence and stands between them; he resolves it by obliging the reason to recognise its limits, in which its unimpaired sovereignty is left to it within its own cosmic province, and to acquiesce in the soul's intuition of the transcendent Reality and to support, by a dialectic which ends by dissolving the whole cosmic phenomenal and rational-practical edifice of things, its escape from the limitations constructed and imposed on the mind by Maya. The explanation of cosmic existence by which this is brought about seems to be—or so we may translate it to our understanding, for there have been different expositions of this profound and subtle philosophy,—that there is a Transcendence which is for ever self-existent and immutable and a world which is only phenomenal and temporal. The eternal Reality manifests itself

in regard to the phenomenal world as Self and
Ishwara. The Ishwara by his Maya, his power of
phenomenal creation, constructs this world as a
temporal phenomenon, and this phenomenon of
things which do not exist in the utterly Real **is**
imposed by Maya through our conceptive and per-
ceptive consciousness on the superconscient or purely